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Vol. 77 No. 82 Friday, March 18, 1988

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the **Daily** *77th year of publication*
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comment

This year has witnessed breakthroughs for women in many areas. The supreme court struck down Section 251 of the Criminal Code, giving women control over their bodies. The Women's Union circulated and implemented guidelines to non-sexist language in the classroom. Senate passed a resolution to create a centre for Teaching and Research on Women at McGill. But many problems remain. Cuts in government funding to women's centres mean fewer services for women in Québec. Women in prison are behind more than one set of bars. Household workers are struggling for government recognition. Immigrant women and women in Third World countries are fighting for their rights in patriarchal societies.

This issue can only address some of our concerns and triumphs. It is produced solely by women, in a show of our ability to break out of patriarchal bonds, and in a show of solidarity with women everywhere.

news

A new feminism

by Megan Parry
and Eva-Lynn Jagoe

Fifteen years ago feminist philosopher Alison Jagger advocated the absolute equal treatment of women and men as the only way to achieve true equality of the sexes. Her ideas on sexual equality have changed drastically.

Jagger, professor of Philosophy and Ethics at the University of Cincinnati spoke on her new concept of equality March 15 at McGill.

She proposed a re-focusing of the feminist debate: an investigation into the current feminist understanding of sexual equality, stressing the differences between women and men. "Sexual differences ought not to be ignored," she said, "This is not to say that feminists should abandon the struggle for equality, but this should become a minor, rather than a major occupation."

"Identical treatment of men and women tends to promote inequality, not equality, for women ... at least in the short term," said Jagger, explaining how women have been discriminated against under the auspices of "sex blindness." Sex-blindness is the identical treatment of men and women under the law. For example, in the past, when marriage partners were given equal shares of property in a divorce, the man's standard of living went up considerably, while the woman's usually dropped due to poorer education and job-training skills.

According to Jagger the need today is not for sex-blindness but

for a sexual equality which responds to sexual differences. Jagger, like Aristotle, advocated "Treating likes alike, and treating un-likes differently." The most obvious example of such "differences" is woman's procreational ability. Jagger said sex-blind work plans discriminate against and ignore a woman's right to pregnancy-leave simply because men do not enjoy the same privilege.

"Affirmative action, the differentiation on behalf of women, is the first contemporary challenge to this sex-blind idea of sexual equality," said Jagger, adding that this measure ought to be abandoned once sexual inequalities disappear from our society. Jagger said the idea of affirmative action can be taken too far, citing feminists who suggest that women suffering from Pre-Menstrual Syndrome "enjoy diminished legal responsibility at that time of the month."

Jagger said sex differences should be seen as sources of women's strength, instead of being interpreted to women's detriment. For example, women's ability to give birth should be seen as a unique capacity for a feminist reconstruction of the world. She calls this positive outlook an "ethic of care." According to Jagger the differences between women and men should be recognized, not with condescension or an impartial view of justice, but according to this ethic of care.

"Women should continue to struggle for our piece of the pie," said Jagger, "carcinogenic though it may be."



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The Daily is a founding member of Canadian University Press (CUP), Presse étudiante du Québec (PEQ), Publi-peq and CampusPlus.

a TANGUAY PRISON b m c Concrete wo

by Penny Pattison and Sally McNair

"I don't like to be taken advantage of. I want my rights. I want to know what they are and I want to exercise them. You can't do that in Tanguay. The social workers aren't going to tell you your rights. The administration isn't going to tell you your rights. You can't count on any of the information anyone in Tanguay gives you. They just tell you what they want to tell you, because they figure you aren't going to find out anyway. It's a very closed world. They don't let any one in, so no one finds out and it just stays that way." — former resident, Tanguay Women's Prison

In June, 1986 the Québec Human Rights Commission began an inquiry into the conditions at Tanguay Women's prison. It compared the conditions at Tanguay with those at two men's prisons—the nearby Bordeaux and Orsainville—and found that wimmin at Tanguay are denied access to renumerable employment, recreational activities, medical care and education.

"We found that the women had less opportunities and the quality of the opportunities is lower," said Francoise Schmitz, investigating lawyer to the report. "Even the women who are serving long term sentences have less opportunity than men serving short term ones."

According to Gail Stoddart, former President of the Inmate's Rights Committee, one of the major complaints which prompted the inquiry was the prisoners inability to have access to their rights.

By law, inmates are entitled to a copy of the Acts and Regulations respecting Imprisoned Persons, as well as the laws regarding parole and directives at Tanguay.

"For the first week you're there, they're supposed to have an orientation course. You're supposed to see videos. None of this is being done. The video has been made, it's been sitting there for two years. No one is seeing it, it's not being shown," Stoddart said.

Inmates also say they find it difficult to exercise their rights. Former prisoner Jackie (a pseudonym), said, "If you kiss ass and say 'yes ma'am, thank you ma'am' to the guards, they don't bother you. But if you say what you think, and what's not fair, you don't get any privileges."

In 1982, Statistics Canada found that only 13 per cent of all national criminal charges were brought against wimmin.

According to the report, "The number of women is not sufficiently important for the authorities to pay attention to their needs. They are marginalized. (It's) a negligible statistic for a beauracracy that determines it's priorities, even in matters of human life, in relation to usefulness on the economic scale."

When asked about the improvements made since the report was published, Programme Director Jean Pitre said, "The in-

vestigators came during the time when many programmes were in preparation, but as the report is not final, those answers are not public right now." A second inquiry is scheduled to begin in the fall of 1988.

Pitre mentioned the programmes available to the wimmin, in work, housing, and education. There are 17 jobs available to the 120 inmates in Tanguay—twelve doing laundry and five washing dishes in the prison kitchen. A training course in hair dressing is also offered to two inmates.

Gail worked in the laundry during her stay at Tanguay. "It's a shitty, pissy job. We do the bedsheets from old people's homes. When I was there, on average, I would lift about 5 000 pounds a day."

She was paid \$2.25 an hour, 40 per cent of which was deposited in a savings account. Ten per cent was deducted for the inmates fund. Pitre acknowledged that most of the wimmin must rely on financial help from friends or relatives outside.

The report found the nature of the work offered at Tanguay furthered the traditional female domestic role. The stereotypic nature of Tanguay job training made it difficult for wimmin to earn a living after their release from prison.

For wimmin who do not have the 'privilege' to work, education courses are available. The Tanguay education program consists of two high school courses, one in language and the other in math. Both are taught in French. This means there is no education accessible to the 25 per cent of anglophone inmates, or to those with a high school diploma.

In the men's prison's, the commission found work possibilities are more diversified, the development of creativity is emphasized and there are hired teachers. At Kingston Federal Penitentiary for men, it is possible to earn a doctorate degree.

"The Commission finds that at Tanguay, the work activities are essentially to keep the inmates busy," the report states.

"There's nothing that you can do there that's going to help you when you get out" Stoddart said.

There are 19 Elizabeth Fry Societies across Canada, community based associations that provide services to wimmin in conflict with the law.

They established Maison Thérèse Casgrain, Québec's first and only half-way house for wimmin (there are 22 in the province for men). They also run an arts and crafts workshop, and organize weekly volleyball matches with the inmates.

Stoddart testifies, "The only privileges we have, the workshop, the half-way house, legal aid, are all provided by Elizabeth Fry and costs the prison absolutely nothing."

When prisoners enter Tanguay, they must fill out an information form with the names of their friends and family. Many have been in detention awaiting their sentence for two or more days. They are dirty, tired and unfamiliar with the legal procedure.

Although not specified at the outset, this information form serves as their visitor list for the remainder of their sentence. Often, lovers or close friends are omitted because of past criminal records or lack of information given to the prisoners.

The report also found serious problems with the medical care offered at Tanguay. Wimmin are denied access to their medical file, to prescriptions, and to information concerning their medical rights. If a womyn receives a medical prescription from a doctor outside, it is often denied once she is back in Tanguay.

"If you're in Tanguay and you're sick, and you ask to see your medical records to know what's the matter with you, they'll tell you 'That's privileged information'," Stoddart said.



In June 1987, Madeline Maloche was serving a three month term at Tanguay. Madeline had complained of chest pains for two days and was treated with Malox. She was denied hospital care.

While in the workshop, she collapsed, and when the ambulance arrived twenty minutes later she was found dead. The official report revealed she died of a heart attack. The prison administration was never reprimanded for Maloche's death.

"It's always the same—the administration is never at fault," said Millette.

Renée Millette, president of the Prisoner Right's Committee, distributed information concerning a pregnant womyn's right to give birth to her child outside the prison. Millette was later barred from visiting Tanguay. The official reason given was that she was not on the visitor list.

At Tanguay, 52 per cent of provincial and 75 per cent of federal prisoners have children. Only one quarter of the wimmin are permitted contact (non-partitioned) visits. Whether it be due to disciplinary measures, or the distance of a prisoner's family, few

wimmin get to see their children.

Often, wimmin lose custody of their children while in prison. According to Millette, "a social worker will place the kids in foster families. It's very hard to get them back. Once you've been in jail, you're classified as a 'bad women'."

Strip Searching is a common occurrence for the wimmin in Tanguay. Each time they leave or enter the prison, or receive visitors, they are stripped and can be subjected to a vaginal and rectal search on demand. The only excuse needed for a search is "security purposes."

Many wimmin testify that the strip is used to demoralize inmates. Jackie said, "It's really stupid. There are a million other ways you can get stuff in if you really want to."

"They really make you feel like they have complete control over you and nobody gives a god damn about you any way—there's nothing you can do about it," added Stoddart.

The "hole," or solitary confinement, is another security measure used for "preventative reasons." If wimmin are suspected of being on drugs, or exhibit violent behavior, they can be put in the hole for 24 hours. They can also be admitted for "administrative purposes."

It is a small, windowless room with only a mattress and non-flushable toilet. When a womyn is taken to the hole she is strip-searched. Her cigarettes are regulated, literature and personal possessions are prohib-

ited and guards are encouraged not to speak to the inmates.

Despite the conditions, some wimmin ask to be put in the hole. "There's no privacy in prison, you're always with someone. There's also a lot of depression. To always have that around you, it can really make you crazy sometimes," said Stoddart.

Stoddart also believes that wimmin are discriminated against because of their small number. Since men's prisons are so over crowded, it is rare that they will serve out their full sentence. As few wimmin are convicted in Canada, prison space is not a problem.

"A guy who has a one year sentence at Bordeaux is usually out in three weeks if he has a job on the outside. I did seven and a half months on a one year sentence before I got day parole," said Stoddart.

"I've done time in other prisons in the States and in Canada, and I found Tanguay doesn't even treat you like an inmate, they treat you like a child. Because you're a woman, and because there's so few women inmates in Quebec."

"Always, the people of the village have come to her; her hands are healing hands, they can turn a child in the womb; her murmuring voice can charm away pain, can croon the restless to sleep. She believes she has faery blood in her veins, blood of the Old Race who raised standing stones to the open sky and built no churches. The thought of the church makes her shiver; she remembers her dream of the night before—the paper pinned to the church door. She couldn't read it. What had it been? The proclamation of a Witchhunt?" -Starhawk; *Dreaming the Dark*

by Elizabeth Pasternak

Witchhunts were a truly transformative phase in history. Not only did they end the lives of millions of women over a 300 year period, they also eradicated all vestiges of a former culture. In their destructive momentum they laid the groundwork for patriarchal domination.

These persecutions were designed by the medieval patriarchal church and state to stamp out any religion or knowledge that did not rest within their power.

Witches were holistic healers—pharmacists, abortionists, and midwives who followed a tradition that had been passed down through centuries to mostly women but also some men. The word 'Witch' comes from 'wic' meaning wise woman in old English. They were regarded as the village counsellors.

Witches did not merely cure the body but also the spirit. They were priestesses in a pagan (the Latin word for country) religion that had existed long before the Christian church. The Old Religion understood that people, the earth, all of nature and sexuality were inseparable. Witches were able to intensify these connections by entering into different states of consciousness and awareness. This explains the second meaning of 'wic', 'to bend or shape.'

The Witch employed herbal remedies for painkillers, digestive aids, and anti-inflammatory agents which are still used in modern pharmacology.

At a time when medical science could be described as barbaric, the Witches were almost magical in their knowledge. "The superior learning of witches was recognized in the widely extended belief of their ability to work miracles. The witch was in reality the profoundest thinker, the most advanced scientist of those ages," writes Matilda Joselyn Gage in *Woman, Church and the State*.

But the church hated and feared the power and knowledge of these peasant women.

Witches challenged the church's spiritual authority by countering the passive acceptance of power from God above. Barbara Ehrenreich and Deirdre English write, "She relied on her senses rather



Witches and demons dancing in a ring

Witches celebrated sexuality as the closest connection between two people which contained the power to restore and heal.

than on faith or doctrine, she believed in trial and error, cause and effect. Her attitude was not religiously passive, but actively enquiring."

The church, in its ascetic nature, regarded the senses as "devil's territory." They relied on prayer and faith in God.

The Witch acted as a general practitioner for the poor who could not afford any medical attention. The church did not tend to the poor, but called their misery 'God's will' and told them to look toward the afterlife for comfort.

The church endorsed only one type of medicine—the type practiced by men to heal the rich. With the support of kings, princes and secular authorities, the church controlled medical education and practice which they made exclusive to men.

The church thus regarded women healers as "subversive" because they did not come under the power of state and church. If these two bodies were to solidify their authority, it was necessary to liquidate any source of competition. These holistic healers became the next victims of the church's mission to wipe out heresy in order to consolidate its own orthodoxy.

Mysoginist in its very principles, the church and state argued that women were less intelligent, more lustful, and therefore more likely to become dupes of the devil.

The Old Religion of these

But the church favoured the spirit over the body and said that all Witchcraft came from the insatiable carnal lust inherent in women. Witches were primarily accused of sexual crimes such as engaging in intercourse with the devil and carrying out communal orgies.

Any woman who lived outside the control of the patriarchal family was a threat. Spinsters, widows, and women who were even marginally successful at supporting themselves became prime targets because they did not uphold the primacy of the phallus.

The fear of symbolic castration eventually turned into a fear of physical castration. Dominican Inquisitors Kramer and Spengler wrote in their authoritative work on demonology, *Malleus Maleficarum* (The Hammer of Witches, 1486) that witches had the ability to charm away penises and hide them in birds' nests. This text became the Witchhunters' guidebook for the next two and a half centuries.

The church also propagandized against women who practiced holistic medicine. They argued that Witches had to be working with the devil because they could not possess such knowledge in their own right.

As Gage writes, "The church having forbidden its offices and all external methods of knowledge to

women, was profoundly stirred with indignation at her having through her own wisdom penetrated into some of the most deeply subtle secrets of nature."

Since the vehicle of God, the church, did not sanctify any of the Witches' charms, incantations or potions, they proclaimed that Witches were most certainly working with Satan.

By the late 16th century, any distinction between the "bad" and "good" Witch disappeared. As one leading English witchhunter wrote, "It were a 1000 times better for the land if all the Witches, but especially the Blessing Witch, might suffer death."

Mary Daly calls this logic impeccable. "On an overt level it expresses the fact that of course the Christians will(ed) to destroy real female-identified goodness, that is, the independence, strength, wisdom, and learning through which Hags (healers, counsellors, wise women, teachers) earned the respect of the people."

The rising class of professionals also feared the competition of these wise women. Despite their advantage of formal education, male physicians often did more harm than good. They relied mostly on bleeding and quasi-religious rituals.

For example, Edward II's physician tried to cure toothaches by writing on the jaws of the patient, "In the name of the Father, the Son, and Holy Ghost, Amen."

As Ehrenreich and English write, "It was witches who developed an extensive understanding of bones and muscles, herbs and drugs, while physicians were still deriving their prognosis from astrology."

Witches not only undermined the prestige of physicians but also their economic monopolization of medicine. By the 14th century, male doctors had already won their campaign against the urban educated women healers.

During the Witchhunts, church and state formed an alliance with male physicians to eradicate their remaining competition—the peasant female healers.

Doctors were regarded as experts during trials to determine which cures and illnesses were brought on by witchcraft. If a Witch cured a person after several male doctors had already failed, she would face condemnation for practicing witchcraft.

The church supported the professionalism of male physicians, declaring anything unprofessional as equivalent to heresy. "If a woman dare to cure without having studied

she is a Witch and must die," said the church. And since women were barred from studying, all women healers were guilty of Witchcraft.

Not only did physicians gain an economic monopoly in medicine but they also drove women from their traditional midwifery practice.

Adrienne Rich writes, "Not only by the 17th century do we find the man-midwife appearing on the scene... He appears first in the Court, attending upper-class women; rapidly he begins to assert the inferiority of the midwife and to make her name synonymous with dirt, ignorance and superstition."

The fact that Witchburning occurred during a period of Renaissance, reform and great changes was no coincidence. As Starhawk writes, "The persecutions helped to undermine the possibility of a revolution that would benefit women, the poor, and those without property."

"Instead the changes that occurred benefitted the rising monied-professional class, and made possible the ruthless, extensive and irresponsible exploitation of women, working people, and nature."

The gynocide which began in mountainous areas of Italy and Germany and spread with the vicious propaganda of the educated "experts", took the lives of four to nine million Witches, 85 per cent of them women.

But the burning times not only took individual lives, it destroyed a whole culture. It wrenched what control the peasants had over their lives and secured it in the hands of the authorities.

The people no longer felt empowered through their spiritual connection with the earth. Instead, the new ideology told them to look to "professionals", the church and the state, for power.

The burning times still continue in a modern world of patriarchal domination that dehumanizes both women and men.

But the old culture has not died completely. Beginning with Merlin Stone's *When God Was A Woman* (1976), a surge of art, literature, music, and archaeological research has begun to recover the forgotten traditions of goddess religion.

And witches like Starhawk are now reclaiming the personal power that connects all things—a power that was buried in the ashes of millions of witches in the Middle Ages.

Sources
Starhawk; *Dreaming the Dark*
Barbara Ehrenreich and Deirdre English; *Witches, Midwives and Nurses: A History of Women Healers*
Mary Daly; *Gyn/Ecology: The Metaethics of Radical Feminism*

Unmatched in development

Traditional theories of development have received an onslaught of criticism over the past few years. Today they are receiving it on a new front. Many are charging that development strategies have consistently failed to specifically address women's issues.

This myopia stems from a false belief that development will necessarily benefit women and conveniently allows those involved in development issues to ignore women's issues. Fortunately, this misconception is slowly dissolving and awareness of the need to address women's International Development issues is growing.

By Tamsin Douglas

The global status of women is reflected in United Nations estimates which show women do two-thirds of the world's work but receive only 10 per cent of the world's income. Because most of this work is carried out in the informal sector, it is often perceived as requiring little skill and still less economic value.

Even in a so-called developed country like Canada, the National Council on the Status of Women indicates that a woman earns 64¢ to every dollar earned by a man and that one in five Canadian women lives in poverty. Statistics like these are forcing women in 'developed' countries to re-examine their status and recognize that the struggle to overcome oppression may be, as Gloria Steinem suggested, an eternal one.

In war-torn countries these conditions are often intensified. In El Salvador, 40 per cent of women are directly affected by the war as the nation's men are swept into warfare, taken prisoner or disappear.

In 1986, while the U.S. government pumped \$750 million worth of arms into El Salvador, the women were left with the greatest share of the responsibility for food production and childcare.

Most of the women's energy is devoted to survival, leaving them little time to fight the destruction of their country.

Conditions like these increase the necessity for women to inform themselves and society of their needs. "There are problems that are peculiarly women's problems," Ratna Ghosh agrees. An associate professor in the Department of Administration and Policy Studies in Education at McGill, Ghosh is a member of McGill International's Women and Development Group.

She says "sensitization" of the public and policy-makers is paramount. The agendas of governments and aid agencies must bring women into their development focus. "You can't talk about development on the one hand and forget half the population," she says.

Funding women's development projects

Integrating women into the fold of aid agencies' agendas is a dual

process. These agencies must first recognise women's development issues and also begin funding women's small scale community based projects.

Traditionally, government institutions such as the Canadian International Development Agency (CIDA) have funded mega-projects, shipping in expert help, technology and money to developing nations. Huge projects like these usually bypass women's development needs.

Agencies like CIDA, tend to participate in "government to government (bilateral) aid which excludes women," claimed Salma Mbaye-Saroka, a volunteer with the Montréal YMCA International Development Program. "This type of aid goes to help mostly elites of a particular country. As a person from Tanzania, I know it's not easy to get aid to women. Men are in power, men decide," she said.

Most Non-Governmental Organizations (NGOs) agree that changing the way government agencies distribute aid requires education and organization.

"It's not hard to get money to women's projects. Women aren't getting enough aid because they're not organized enough themselves," said Saroka. Conversely, Sheila Sullivan-Brown, a volunteer for the NDG YMCA and member of the

Comité Fiesta and Social Justice Committee, says underfunding problems are rooted elsewhere. Sullivan-Brown believes these problems are a result of the "wrong people" doing the investigating into women's development needs.

More men are sent into the field and as men they are less likely to identify with or recognize women's needs, according to Sullivan-Brown. "By its very nature it is difficult to do aid for women specifically," said Brown, "because it takes more thought."

"In the general focus of NGOs, women's focus gets lost," said Leonard Buckles, an International Development Educator with the YMCA International Development Program. Buckles feels, "NGOs in particular need a women's focus. So, organizations like MATCH have been formed to specifically do this."

MATCH concentrates solely on women's development

Founded in 1976 and devoted exclusively to women's development issues, MATCH was the first NGO of its kind in the world. "MATCH gives gender analysis to development issues, making sure women's needs are recognized," said Yutta Fricke, a MATCH Program Officer. "Education on women's needs is an ongoing challenge."

"It's hard for women here (in Canada) to understand women's needs in developing countries. For example, a second income in Canada is often considered truly for reasons of consumerism not need," she said.

Through their partnership with women in developing countries, MATCH has discovered that many issues here have counterparts in the Third World.

In a project located in Madras, MATCH helped Madras women set up a shelter for battered women. The urgency for more shelters both here and there links women from

Canada and India.

Fricke mentioned reproductive technology as representing "a different version of the same issue." In Canada, the focus in reproductive technology is to ensure infertile women the right to have children. Although this technology serves the same purpose in developing countries, it is also a threat because many women there are fighting forced sterilization.

Most of the women's energy is devoted to survival, leaving them little time to fight the destruction of their country.

MATCH encourages partnership with women in developing groups. "There's so much to learn from women's groups overseas," said Fricke, "MATCH stresses Sisterhood."

MATCH is presently trying to broaden its scope. The emphasis will be more on women's strategic development instead of just their political needs. According to Fricke, the new direction of MATCH will examine the root causes of women's oppression.

A project which incorporates the new focus is the Jamaican Sistren Theatre Collective, co-sponsored by MATCH. According to Buckle, the collective addresses women's issues like "lack of daycare and sex exploitation by using popular theatre as a tool for women to conceptualize their needs."

International partnerships in women's development projects

Many NGOs, like YMCAs, respond to community needs in Canada and the Third World. In partnership with women's groups in developing countries, the YMCA, which has roots dating back to 1851, supports projects initiated by women working toward empowerment and self-determination.

Projects supported by the YMCA reflect small-scale development. Their gardening project in Tanzania illustrates how partnerships between women in Canada and in developing countries can work to resolve problems. The project employs local women in producing surplus crops for cash profit.

But Sullivan-Brown admits these projects still run into snags. The garden creates a triple rather than a double work burden for the women involved. During the day the women look after their children and do their subsistence farming. At night, they work at the garden to earn an income.

"This type of problem happens often in development projects," said Brown. "We (NGOs) care about this kind of issue. Many government agencies don't care. They don't see it and they don't count the amount of work involved in some of these projects."

According to Sullivan-Brown, getting around such obstacles is not easy because of the necessity of considering cultural and practical issues.

One way or another, NGOs like the YMCA realize they are not in a position to judge or dictate and prefer to maintain a supportive role.

Also, the YMCA, in conjunction with the union of Salvadoran Women for Liberation and the

Social Justice Committee, organized another project entitled "kitchen meetings." These were created as a forum where women could inform themselves of the conditions confronting women in El Salvador.

This partnership of women's groups fostered an El Salvadoran project designed to provide increased training for Salvadoran women in healthcare, nutrition and agricultural methods.

Although this union has opened up communication on women's development issues in war-torn countries, the country's political situation represents a major obstacle to the fruition of this project.

Funding for the El Salvadoran project has been difficult since CIDA refuses to supply aid unless it has a contact name in the recipient country. In the El Salvadoran case, revealing the contact's name could place that person at serious risk since the Duarte regime may view the development project as a subversive activity.

The future of women's International Development rests in the hands of NGOs like MATCH and the YMCA as they recognize the struggle against oppression to be universal and not isolated to women in one geographic region, one class, or one ethnic group.

"It's critical to link up. You have to look at things here in Canada," said Sullivan-Brown. "It's much more exotic when development happens somewhere else, you can think of it as a foreign people's problem instead of your own."

"You can look in your own backyard to see issues of development, we have refugee women, immigrant women right here in Montréal, you don't have to go any further than the city to work on development issues."

"Why isn't it called development here when many of the issues here are the same as they are in developing countries?"

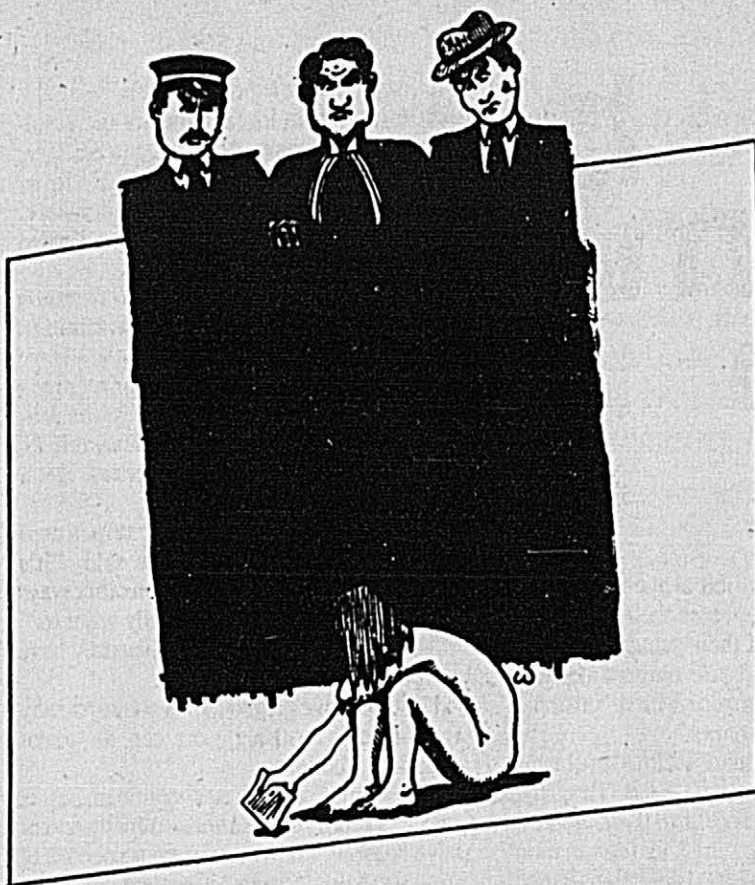
If you are interested the Montréal YMCA International Development Program, drop by or call the Downtown YMCA at 849-5331.

MATCH wants to start a chapter in Montréal. If you are interested or want more information, contact or drop by the Daily.



THE BREAKDOWN

OF THE MARRIAGE SYSTEM



by Karen Valihora

The traditional legal definition of marriage, coined in 1866—the voluntary union for life of one man and one woman to the exclusion of all others—has been seriously eroded over the past twenty years. The average length of the modern marriage is about ten years, and 40 per cent of all marriages end in divorce.

The Divorce Act of 1985 is the government's response to changing attitudes in Canadian society and while it reflects advances toward equality of the sexes, the current economic structure of our society renders it almost wholly ineffective.

The law created the "no fault" divorce, a divorce granted without question to any couple separated one year. It was created in response to criticisms levied at the 1968 Divorce Act. The earlier law heralded revolutionary changes in society's two basic institutions: marriage and the family. The rate of divorce increased 500 percent after the act was passed. Yet statistics show that three out of four divorcees remarry. For the majority of Canadians, the failure of one marriage doesn't mean the institution ceases to be viable.

In 1988, marriage is both unstable and insecure, particularly for women with children. If marriage is perceived as a social system, the current divorce rate indicates a breakdown of that system.

Property and support laws

The last twenty years have seen dramatic changes in family law over the division of joint assets. Most provinces have drawn up statutes requiring an equal division of family property between husband and wife. It would appear the economic and emotional contribution that women have traditionally made in the home has finally been recognized.

Growing equality between the sexes is also reflected in the area of support payments. Traditionally,

the male 'breadwinner' has been responsible for maintaining the wife and children after separation. Now, husbands out of work or unable to work are entitled to support from a working wife.

But, as Julien Payne notes in *Family Law and Social Welfare Legislation in Canada*, "The claimant is nevertheless expected to strive for financial self-sufficiency, because marriage is no longer perceived as creating a right to lifelong support for the dependent spouse in the event of marriage breakdown."

A housewife is now expected by both her husband and the courts to eventually become economically self-sufficient. The courts recognize the wife's right to support for a period of 'rehabilitation'.

Many believe this notion of 'rehabilitation' devalues the work of the housewife within the home. "This word implies she must shape up and get out into the work world, to re-establish herself in the world's esteem. This seems to suggest that, in the home where she has been working full-time with no pay, she has not been in the work world and is not held in esteem," writes Peggy Hales in *The Canadian Woman's Legal Guide*.

Married women have thus been confronted with a complete reversal of the status-quo. And the expectations now placed on them can be seen to defeat the purpose of the new laws.

This has resulted in vast economic hardships for women, exacerbated by the fact that they become the custodial parent in about 85 per cent of all marriage breakdowns.

"In theory, the new principles concerning property and support create equality and independence for married partners on divorce, certain property of the family is divided, and each spouse becomes once more an autonomous individual responsible for self-support," writes Mary Jane Mossman in *Family Law*.

"Yet the effect of these legal principles in practice is quite often disastrous for women. The legislation that creates equality of treatment

for husbands and wives on marriage breakdown effectively ignores the economic reality of women's lives."

Support laws in practice

For middle and upper class families the principles of equal division are adequate, at least on the surface. But for the working and non-working poor, divorce and separation tend to result in severe economic crisis for both parties. Often, the division of accumulated assets results in next to nothing for both spouses.

In most cases, it is the woman who is consistently placed in a lower economic position, regardless of class. In the poorer classes, she is simply more liable to become dependent on welfare. "In practice, husbands, even in less well-to-do families, will often escape poverty and welfare dependence, while their former wives, and their children, will not," writes Mossman.

Studies done in Alberta and Ontario by the Canadian Institute for Research show most men fail to fulfill their spousal support obligations after divorce. 63 per cent fail to pay within four months of the issue of the order, and the default rate reaches 87 per cent within twelve months.



Payne criticizes the lack of coherent philosophy behind Canada's multi-level judicial system. "Federal and provincial legislation regulating the rights and obligations of family members has been largely piecemeal in evolution and no coherent family policy has been articulated."

Determining a spouse's right to maintenance, and the amount of support to be given, is left to the discretion of those who interpret "the general language of the Divorce Act or the more detailed criteria set out in some provincial statutes... the flexibility of an unfettered judicial discretion is purchased at too high a price in terms of uncertainty, inconsistency, and unpredictability," writes Payne.

Role of the state

No system of law can hope to eliminate the economic crises flowing from marriage breakdown, as

they are the product of a society which continues to discriminate between men and women in the labour force. The same society provides inadequate daycare services to custodial parents seeking to establish the security for themselves that Canada's Divorce law demands.

"Even within an existing marriage, it is not appropriate to assume that equality exists between the spouses, and to use equality and independence as the basis for social and legal policies," writes Mossman.

"Even after she has acquired labour market skills, the wife will be able to earn a salary which is statistically likely to be only two-thirds of the salary her husband can command," she continues.

Children burden a woman's already restricted financial possibilities and seriously impede her ability to earn a living. According to Mossman, Canada's family law policies, encouraging the independence of both spouses, "are often negated or thwarted by the principles adopted in social welfare policies."

The changing roles of both sexes in society "have created a new necessity for state intervention to regulate the economic inequalities propagated in the present system," says Payne.

Married, working women need more accessible child care centres, equal pay for equal work, and affirmative action programs to enable them to upgrade their earning capacity. Since marriage no longer guarantees financial security to a dependent spouse, women have demanded salaries for the work they do inside the home and better pension benefits.

The frequency of divorce "has reinforced demands that the state guarantee a reasonable standard of living to all Canadians, including the economic victims of marriage breakdown and divorce," says Mossman.

Numerous government programs introduced in the last century, such as workers' compensation, unemployment insurance, federal and provincial pension plans, universal medical insurance, and federal old-age pensions, "reflect a shared community support for the values of independence, interdependence, and fairness in the distribution of resources," writes Payne.

But M. Eichler, in *Families in Canada Today*, notes "there tends to be a direct opposition between the notion of the family as a support system and social security programmes: to the degree that the proper locus of support for an individual is seen to lie within that individual's family, the individual

becomes disoriented from public support."

In effect, Canada's family law operates on a principle of equality and presumes to promote independence of individuals, while actually driving 'independent' divorced women with children to the welfare office.

"The evolution of the principles of family law and social welfare have been quite separate and distinct, despite the functional relationship between them on marriage breakdown," writes Payne.



Canada's social welfare system presumes the availability of family support based on a woman's married or formerly married status, and denies welfare benefits on these grounds. When a woman welfare recipient moves in with a man, the social welfare system often cuts off her support, because she now lives with a 'male breadwinner' in a 'family unit'.

According to Mossman, "the solution must come through state-guaranteed income policies or by state initiated policies aimed at expanding opportunities for women in the labour force."

The divorce revolution

The changing status of women is now being recognized in the law in the form of more accessible divorce and more equal property divisions. But women still face problems with the larger economic structure of our society and the institutions it rests on.

The marriage rate has fallen off considerably in the last twenty years, and the fertility rate is on the decline as well. The social belief that 'motherhood requires marriage' has placed an enormous burden of dependency on women.

The Joint (MIT-Harvard) Centre for Urban Studies, in its statistical study *The Nation's Families: 1960-1990*, showed that very different lifestyles are emerging. Women are marrying later and less often, and having fewer children. More wives work, but their contribution to family income remains small. The report predicts a revolution in the impact of women's work.

The conditions that women have

continued on page 16

Feminist thought: a short lexicon of important terms

Liberal Feminism

With its emphasis on the autonomy and rights of the individual, classical liberal feminism maintains the doctrine of equal opportunity in all social spheres.

The role of the state in supporting equal opportunity is seen primarily in the elimination of constraints to such equality, legal or customary, through legislation.

The deciding factor in all allocations of social functions, political or economic, should rest on the ability of the individual involved. The premise of this attitude is that perceived differences between men and women as a whole are primarily the result of social conditioning.

In an effort to combat this conditioning, the modern liberal feminist recognizes the temporary need for legislation which discriminates in favour of women—affirmative action and child support payments. But she argues that child-care in the long run should become the shared responsibility of both men and women.

So that women can participate as men's equals in the work force, the liberal feminist demands control over her own reproductive capacities, through access to abortion or contraception.

The eventual liberation of women as a whole, to the liberal feminist, involves also the liberation of men from their sex roles. In the meantime, she insists that it is possible for the individual woman to liberate herself before the general community of women succeeds in achieving total equality.

Classical Marxist Feminism

Classical Marxist feminists see the oppression of women as rooted in the institution of private property. For this reason, feminism becomes a part of the broader struggle for the abolition of private property and the ultimate goal of a communist society.

The family is particularly oppressive for women since it consolidates power and wealth not only in the hands of a few, but in the hands of a few women.

The family's institution of monogamous marriage becomes a form of domestic slavery, based on the double standard which demands sexual fidelity from the woman but not the man. In the family, women perform work necessary for society without direct pay.

Thus, sexism does not have its origin in capitalism, but rather perpetrates it by providing cheap female labour for industry and forcing wages down in this way.

According to Friedrich Engels in *The Origins of the Family, Private Property and the State*, "The first condition for the liberation of the wife is to bring the whole female sex back into public industry." To achieve this end, the state must shoulder the traditional economic functions of the family, such as childcare, the preparation of food and domestic maintenance.

Relationships will then, Marxist feminists believe, become truly free, not simply in formal legislation, but based on "mutual inclination." Freedom here implies control by the people over the economic conditions of their existence.

The crucial focus of Marxist feminism is in the structure of economic relationships of the entire human community and so it holds that the emancipation of women is not possible solely on the individual level.

Radical Feminism

Radical feminism claims that the roots of women's oppression are biological, and that childbirth is an inherent part of a woman's biology. It rejects the liberal claim that women's oppression originates from the lack of political, civil and individual rights.

Similarly, it also denies the Marxist belief that women's oppression is an inherent quality of a "class society." Instead, it reverses this belief maintaining that sexual oppression has provided the model for other forms of oppression.

According to the radical feminist, a biological revolution is a necessary condition of women's liberation. Technology, she believes, should liberate women from the "fundamental inequality of the bearing and raising of children."

Artificial reproduction, achieved through modern technology, will make possible the diffusion of childbearing and childraising activities throughout society.

The radical feminist theory also claims that pregnancy and child birth are painful, unpleasant experiences, and that sexuality is not naturally genital and heterosexual.

Lesbian separatists, a developing school of feminism

Lesbian separatism, which began in the 1970s, is like radical feminism in that it relates women's repression to direct biological sexual oppression.

Lesbian separatists maintain that choosing a sexual partner is a political act. According to them, women should refrain from heterosexual relationships, as the very nature of these relationships involve male supremacy and the oppression of women.

Margaret Small, author of *Lesbianism and the Women's Movement*, writes on heterosexuality and the oppression of women: "The fact that male supremacy has developed the way it has is an ideological creation." "The ideology of heterosexuality, not just the simple act of intercourse, is the whole set of assumptions which maintains the ideological power of men over women," she writes. Source: Alison Jaggar, "Political Philosophies of Women's Liberation." Compiled by Mitu Sengupta and Megan Parry.



While many feminists are arguing for the desirability of consensus, others are busy proving that debate and criticism is what gives the women's movement strength. The current feminist debate on pornography has effected greater internal divisions than any other single issue.

by Pamela Klassen

Feminists are taking vehement stances, cat-calling, and ultimately being forced to question not only their premises, but their goals. Although most agree that pornography in its present form is destructive to women (and men), the extent of this destructiveness and the strategies advocated to eradicate it are the subject of hot debate.

Disagreement over the role of the state has divided feminists. While one camp strongly favours censorship, the other opposes such state intervention and instead wants to effect structural and institutional change through education and increased funding of women's artistic projects.

Reva Landau, a pro-censorship feminist, defines pornography in the journal *Communiqué* as "material which shows or describes a power relationship or describes violence against, or the humiliation or degradation of human beings, in order to sexually stimulate the consumer of this material."

Landau says the "majority feminist position"—which favours censorship—differentiates between erotica and pornography. "Erotica is described as non-violent, non-degrading sexual material which does not use power relationships to stimulate the consumer."

In contrast, Thelma McCormack, a sociology professor at York University, defines pornography as "any kind of theme, plot, image or content which depicts a sexual taboo, in a way that treats it as if it were a normal everyday event. It's the combination of the taboo and the negation of it that creates the shock. Pornography is supposed to shock." She adds that the characters in pornography "are never real. They're

bodies that respond always to stimulus. They have no inhibition and no self-reflection. They're cardboard characters, like conditioned mice."

An anti-censorship feminist, McCormack believes there is no difference between erotica and pornography, except perhaps "in theory, but in fact erotica is a class bias, what the educated like."

Landau finds this lack of distinction problematic. "It is not clear when they make statements such as 'some pornography is benign' if they are referring to what majority feminists would call 'pornography' or to what they would call 'erotica'. If they are calling 'benign' material what majority feminists would regard as pornography, then such statements reflect a fundamental difference in attitude to both pornography and the use of power."

According to Landau, these conceptual differences lead to further differences in strategies. "Anti-censorship women say they oppose the use of the Criminal Code because it means women must use 'the power of the state' to enforce anti-pornography laws. But these same women want to use the power of the state to enforce equal pay for work of equal value laws, affirmative action and even enforced distribution of feminist work."

But McCormack does not agree that this view of the state is contradictory. "Pornography is part of our world. It's the garbage of an urban society. But there's no evidence that it inflicts harm. It's not to the advantage of women who want to achieve equal pay etc. But it's not Bill C-54 that will help this."

Bill C-54 is the proposed law which will allow the government far greater

PORNOGRAPHY

TO SHOCK OR NOT TO SHOCK

by it." Because it argued against increased censorship, McCormack's report was subsequently rejected by the police force. "It was not what they wanted," she says.

For McCormack, pornography is a symptom of a greater disease. "Women have no access to any other construction of themselves. We need alternative and structural changes, not Bill C-54." Such alternatives range from "subsidies to women's movements to

people least likely to come to workshops on pornography."

McCormack does not agree that state power has the same effect in all cases. While laws against drunk driving may reduce the problem, "there are two ways of using the state. If I thought censorship would work I would support it. It doesn't work. Pornography doesn't go away. C-54 is primarily about visual pornography. This is a hidden agenda, to gain control of

from different attitudes to pornography. "The real issues are not the power of the state, or censorship, or if advertisements are almost as bad as pornography. The issue is how acceptable we find violence against women, whether violence and extreme degradation of women in order to sexually stimulate men should be acceptable in a democratic, purportedly equal society."

But McCormack thinks censorship is the issue. "We need a feminist approach to civil liberties, a concept of civil liberties that deals with freedom and tolerance. The Charter of Rights in Section 2(b) talks of freedom of expression but it must also talk of tolerance. Pornography is the test of the tolerance of society."

McCormack agrees with Landau that pornography does degrade women. But it is "economic censorship that ensures radical ideas are suppressed because of the marketplace." This includes alternative feminist art that allows women to formulate their own sexuality rather than remain victim to a male myth of female sexuality.

According to McCormack, this type of expression will be denied under Bill C-54. "People will be in court all the time. C-54 enforces the reverse onus. The defendant must prove her/his innocence. This is the 'chilling effect'. It will exhaust artist's resources.

"Void C-54. Go back to the Criminal Code and take obscenity out. Develop municipal or non-criminal legislation. My rule of thumb is that no one should have to be a captive audience."

Pornography is part of our world. It's the garbage of urban society, but there's no evidence that it inflicts harm.

create art and intellectual forms that get rid of sexual gratification and inequality." Sexual education must become not merely informative, but also creative and expressive.

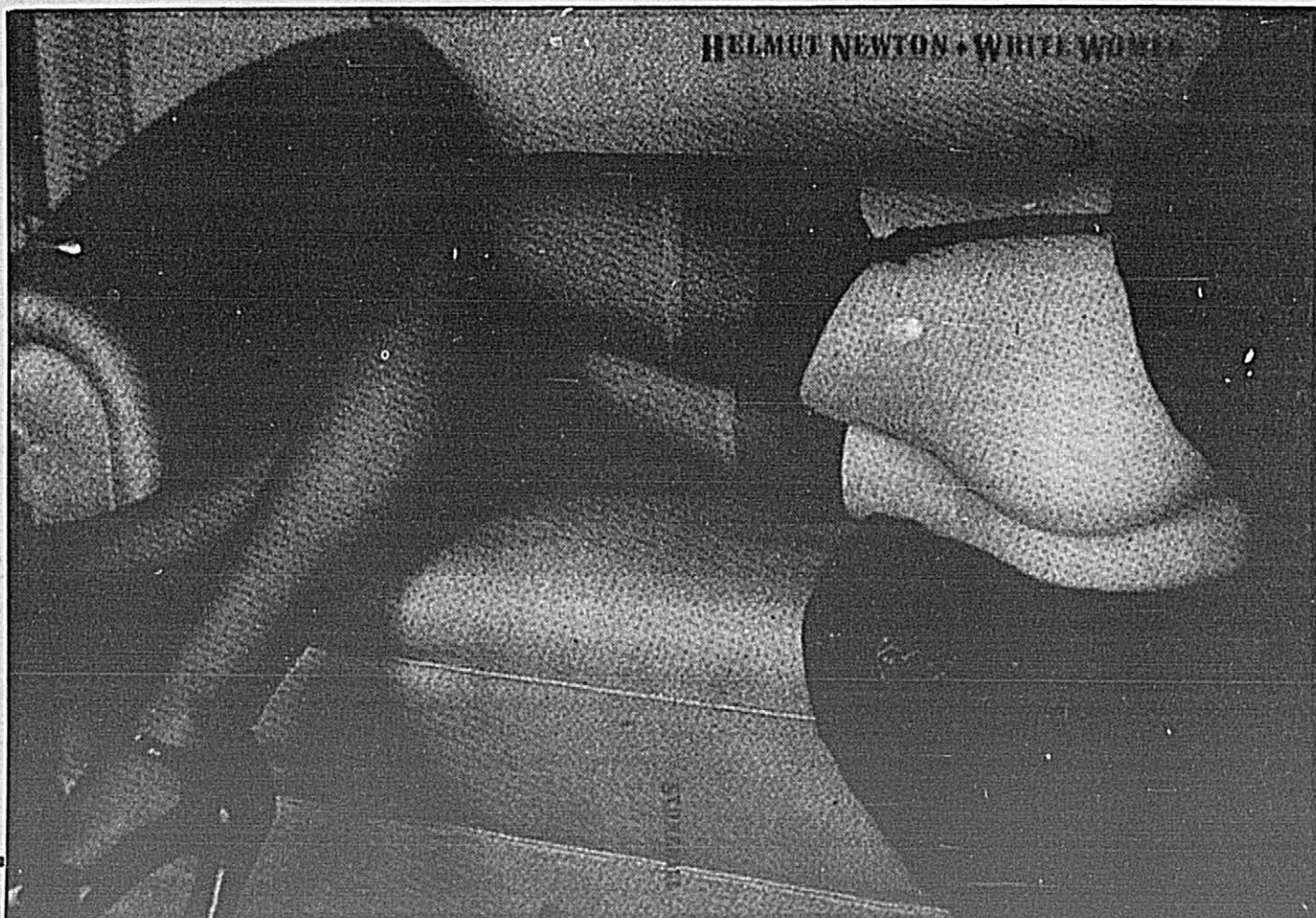
Landau does not think education is enough. "Education is certainly important, but we do not rely on it alone to combat other problems in our society," she says. "Government ads against drunk driving are helpful, but it is questionable how effective they would be if not only were there no laws against drunk driving, but magazines, films and videos constantly sent the message that drunk driving was fun and exciting. A basic problem of relying on education alone in regard to pornography is that those who need 'education' the most—the heavy users of pornography—are precisely those

videos. A lot of jobs come out of this. It makes people feel good."

McCormack believes censorship only increases anxiety over violence, creating a society too insecure to change the roots of this violence. "Patriarchal society is full of anxiety about violence. They're ready to buy any law and order that will eliminate violence. The state amplifies fears through the reiteration of the danger of the streets. The more we worry the more we accept this strategy of law and order."

There is not the same fear of male-male violence, prevalent in the media. "It's called war. They're not interested in peace. It's not sexy. This is not the eroticization of violence but of power," says McCormack.

Landau believes the debate arises



HELMUT NEWTON • WHITE WOMEN

of censorship. In an attempt to state personal bias it will provide officers with a detailed list of what books, videos and other cannot enter the country. In an attempt to universalize the definition of pornography, it will dispense with the unity standards test which classified pornography decided at the local level.

McCormack feels C-54 "is the immediate problem. It's very regressive, a vague catch-all thing. It includes sexual education in No AIDS education."

However, Landau stresses "from the point of view of protecting erotica, of emphasizing on prohibiting the depiction of violence against women rather than prohibiting the portrayal of sexual activities, and of promoting the use of language, the government's bill is a big improvement. Anyone opposed with 'freedom of speech' prefer Bill C-54 to the present

she does admit there are problems with the proposed changes. "Bill C-54 also describes as pornography the visual portrayal of sexual intercourse, masturbation and ejaculation. Feminists oppose this definition, it covers far less sexual activity than the present Section 159, which does not prohibit written descriptions of sexual intercourse."

McCormack stresses education as the way of combatting the negative effects of pornography. In a report on pornography commissioned by the Metro Police, McCormack states, "Although it is not possible to demonstrate a causal relationship between pornography and any specific outcome, such as rape, it is possible to say that a social milieu in which women are perceived as sex objects contributes to the devaluation of

such as day care, equal pay that is much more difficult to achieve without strong positive images to establish credibility. Pornography devalues men as well as women, but there are so many more positive images that they are not disadvantaged



There they were, Adam and Eve, streaking around the garden in absolute bliss. Enter sin. One bite of an apple, and the fashion industry was born.

by Jane Kubke

I wonder if Yves St-Laurent has ever stopped to thank his fig-leaf clad ancestors. Countless women have undoubtedly cursed these two for initiating today's multi-million dollar fashion industry, which thrives largely on female vanities and insecurities. A woman need only flip through a glossy fashion magazine to smash her ego to bits, and heighten the sense of inadequacy that she may already feel. Women in these magazines are without exception (unless you look at the "before" pictures) slim, beautiful, self-confident, but, thankfully, not real.

It is unnerving to flip to a picture of a woman wearing nothing but the briefest underwear, staring nonchalantly out of the page with an expression that should be X-rated. Thoughts such as, "If I buy that bra, will I have everything that she has?" leap to the forefront of consciousness. Such ideas could only fulfill the best of advertisers' aspirations. Worst of all are the articles featuring flashy titles like "Change your life in 30 days...Here's how!", "Now you can have the eye-catching body you've always dreamed about", or "Change from flat to fabulous!" Not exactly conducive to self-acceptance. So you see, we're being manipulated, but this is nothing new. It has been happening for centuries. . .

The golden age of Athens was not labelled as such simply for its philosophers. That idyllic society was characterized by togas and flat sandals for both sexes.

Through the Roman and Byzantine periods to the mid 14th century, there existed little differentiation between male and female attire. But, by the 1350s, things began to sour. Women turned to romance for fashion inspiration—accentuated waists, raised hemlines, décolletage and push-up bras, and a swing in the walk.

The Renaissance, considered to be a celebration of the human body, was the reverse for the majority of women. Renaissance women were decorative possessions. They belonged to their husbands, who imposed fidelity by hiding them under so many layers of clothes that illicit sexual activities were a logistical

impossibility. Crinolines (wide, stiff skirts) made their debut appearance in 1550, and have plagued women's fashion intermittently ever since.

Half a century later came the forerunner of high heels—the stilt shoe. Aristocratic ladies, suddenly six feet tall, tottered about nervously. In the 17th century, *panniers* (not unlike the bicycle variety) were added to the hips, making women about five feet wide. Corsets became *de rigueur*, while the Marie Antoinette "do" evolved, only to stand two or more feet above the head.

A woman need only flip through a glossy fashion magazine to smash her ego to bits.

All of these styles and contraptions disappeared, only to reappear periodically in a slightly altered form. It is ironic that the "enlightened" society of the late 19th century squeezed its women into skeleton-altering whalebone corsets, with metal bustles strapped onto their *derrières*, their feet forced into pointy, narrow boots, with no distinction between right and left foot. No wonder Queen Victoria always looks so miserable in her portraits.

The 20th century has been an era of continually changing styles. From the boyish sleekness of the flappers during the 1920s, to the outlandish fashion flamboyance of the 1960s. Restrictions, however, remained in the guise of girdles, high heels, tight jeans, pantyhose, shoulder pads. Maybe fashion psychologist Flugel had a point when he suggested that people intentionally wear tight and restrictive clothing because of masochistic tendencies, and to escalate the desire for freedom.

Fashion tends to exaggerate, and thereby institutionalize the differences between the sexes. Bernard Rudofsky points to the example of high heels. The feminine gait, he claims, is "artificially engineered" as a result of those posture-altering "shoes", and not a true sexual difference.

Why do we do it? In 1969, James Laver wrote "Women's clothes are governed by what may be called the Seduction Principle...In general, the purpose of clothes for women has been to make them more sexually attractive (to men) and the purpose of men's clothes has been to enhance their social status." Are we to understand, then, that women are slaves to fashion because they are trying to attract men? History attests to this suspicion. Even today, the variety of clothing, fragrances, accessories, make-up and hairstyles which women wear suggest that 'catching a man' is a large motivating factor in fashion. The fashion habit is hard to kick.

Like many aspects of the women's movement, any step taken forward is followed by two steps backward. During the French Revolution, women wore trousers to demonstrate their equality with men (remember, this was a radical change from "the look" prevalent in Louis XVI's court). When the dust had cleared, they were strapped back into the corsets and crinolines. So too, during world war II, all female factory workers wore trousers. When the men came home, the women went back to the "Leave It to Beaver" look of pumps and slim-skirts.

Gradually, however, women's fashion is progressing. We can largely thank the '60s—the era so idealized by our generation—for much of women's fashion freedom. Admittedly, society has not reached the total unisex style predicted by Rudi Gernreich in the '60s (most men still do not wear skirts), but we are closer than ever. The androgynous style that has become more and more prevalent in recent years attests to this. The '80s are a long way from crinolines, corsets and bustles, but is it too good to last?

Diana Carr of *MTL Magazine* says yes. This spring will be a "departure" from the simple, sombre duds that have characterized the past season. "Seduction", she says, "is the theme," with frilly, flowery patterns characterizing women's clothes. Here we go again, dressing up to catch a man.

Will women ever shed the fashion fetters for good? One always has the option of economic sanctions. Boycott the glossy magazines and the flowery, seductive clothes. Clothes were invented to warm bodies, not egos.



A feminine myth of creation

And Adam was found to comprise male and female. The female was attached to his side until God cast him into a deep slumber. God then sawed her off from him and adorned her like a bride and brought her to him, as it is written. She was the original Lilith, but she was not an help to him. Adam and Lilith could find no happiness together. When Adam wished to lie with her, Lilith demurred: "Why should I lie beneath you," she asked, "when I am your equal since both of us were created from dust?" and he said, "I shall not lie beneath but above, for your place is beneath and mine above." And they did not listen to each other. When Lilith saw this, she

uttered the Ineffable Name and flew off into the air of the world.
-Adapted from the Zohar

by Jeanne Iribarne

Night-monster Lilith emerges from the Red Sea to fly out over sleeping families. She spreads her dragon wings, lifts off from owl feet and summons to her her brood of demons.

In each night, she must make up for the loss of one hundred children, demonic children who will die in punishment for her refusal to return to Adam.

When Lilith arrives at a household, she seduces a husband in his dreams. By this she causes his

nocturnal emissions, and from this seed she produces her offspring. Any children born if he wakes and turns to his wife instead are Lilith's.

Originally, Lilith is linked to the Lillu-demon of the Sumerian culture, at around the third millennium B.C., who is the father of Gilgamesh. A storm-demon, he has female counter-parts. Vampires, the Lilitu belong to a certain class of seducers and seductresses, the succubae.

This Lilith (Lilit or Lilu) appears in the shape of a beautiful and slender handmaiden. Once she takes a lover, she can give him no satisfaction, but will never let him go. She is barren and has no milk in her breasts.

According to Rabbinic tradition, Adam and Lilith, his first wife, were created equal. Lilith represents women's equality and autonomy.



In the Hebrew Zohar, she is Adam's first wife. Created with him, she was attached to his side until God caused Adam to sleep and cut her away. After their quarrel she made her home outside Eden, populating the Red Sea with demons by lying with Adam in his sleep.

Lilith is now identified with the transition from a matriarchical culture to a patriarchy. Before Lilith, goddesses like Ishtar and Isis reigned. The Babylonian Ishtar was war-like and had the fierce energy of a mother in childbirth. Isis is the later, more gentle, Egyptian goddess.

Lilith herself is Adam's equal, but born out of his side in a male parody of childbirth. Obedient (except once) Eve, formed from Adam's rib, replaces Lilith and is responsible for humanity's fall from Eden.

After her exit from Eden, Lilith becomes Samael, the Leviathan's wife. She rules as the Queen of Sheba and Zemargad. In Kabbalis-

tic mythology, when the Temple of Jerusalem was destroyed, Lilith replaces Matronit as God's consort and bears him demons as children. She is to rule as 'slave-goddess' over the Holy Land until the Messiah's arrival.

Promiscuous, this fierce child-killer is warded off by an amulet inscribed with the names of three angels (her pursuers) on it, or with the incantation, "Adam and Eve, Out Lilith!"

She has become, for many women, the lost strong half of womanhood—she chose punishment rather than return to Adam on his conditions. Pushed out of the Old Testament, except for one verse, she was for men a threatening and mysterious night-goddess, able to control men in a way neither Eve nor, later, Mary could.

Christian mystic writers, George MacDonald and C.S. Lewis, have both written fairy tales about her. For Lewis, she is the White Witch of the Narnian Tales, proud and ice-cold.

Legitimizing Sex work

by Nairne Holtz

Sex Work: Writings by Women in the Sex Industry (edited by Frederique Delacoste and Priscilla Alexander: Cleis Press, 1987)

In the nineteenth century, many feminists campaigned to make prostitution illegal, but today modern feminists want to do just the opposite. They are working to remove both the stigma and the laws against sex trade work.

Sex Work avoids debates between 'feminists' and 'sex trade workers', as though the two were mutually exclusive. It doesn't question whether these workers are victims of or collaborators with the patriarchy. The book assumes from the start that sex trade work must be legalized and that its study requires understanding.

The first and largest section of *Sex Work* is entitled 'In The Life.' It contains essays by present and former female sex trade workers about their experiences. They describe what it is like to work the streets, be a porn actress, a stripper, a nude model, a call girl; in short, all aspects of the business.

The range in race, class, education level, religious persuasion and sexual orientation of the writers proves there is no one archetypal whore.

The style of the accounts is engaging. The writers use language that is experimental, creative, poetic and playful. Some of the non-fictional descriptions are presented in the form of short stories or poems. The fictional descriptions are often more precise and emotionally charged than the non-fictional ones.

Scarlot the Harlot's sardonic saga on feminists and customers, 'Not Huarachas in Paris' is a sixty-nine-year-old graduate student's description of being a

fifty-five-year-old American hippie. She falls inadvertently into high class prostitution to support her artist lover. The book also contains a monologue by a hyper-energetic, 'live sex show veteran' who says, "Me, I like to be kissed more, to be hugged. I like to be affectionate all day, kiss, hug, almost every minute."

Sex trade work were horrific for some and for others it was empowering, especially for the strippers. But for most it is or was 'just a job'

and like any job, it provided money, benefits and hassles.

A number of the writers challenge traditional feminist theory and suggest alternatives. Debi Sundahl, publisher of *On Our Backs* (a lesbian sex magazine) and producer of BurLEZk, a weekly lesbian strip show in San Francisco, argues it is fine to be a sexual object within a specific self-defined context like in bed, or in a strip bar. But problems arise when men view women solely as sex objects at all

continued on page 13

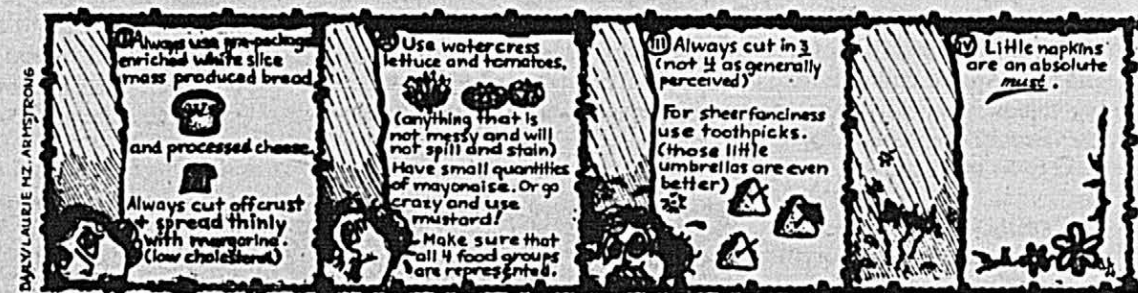
OH! How men suffer

by Virginia Lamb
Prudence Pattidaughter
and the girls at Heresies

We would simply like to take this space to express our deep concern for our fellow sisters and gentlemen friends who are offended by the outrageous display of unfemale bravado. You are not alone! The number of men suffering under the wrath of feminism is frightful.

Reports of wounded egos, impotence, and the inability to dominate on the basis of gender and class alone are growing at a phenomenal rate—it's getting out of control!

Just the other day as I was on my way to a recipe-exchange caucus to get hints on no-stick muffins and shirt-starching pointers, I spotted one of these poor neglected souls. His shoes unshined and his collar bent, he looked like he needed a good home-cooked meal. Obviously his wife just 'didn't have the



time to bother'. How she can walk around with this on her conscience, I do not know.

And this morning, as I was serving up a four-food-group breakfast for my little ones and my hubby—and planning an equally balanced lunch—I shuddered to think that children are still being deprived of hot soup and are growing up eating sandwiches with the crusts on them!

For all ladies aspiring to wipe out women and restore the family to its rightful place of honour, fret no more! We have rallied together to form a united front for the preservation of the family. We consider this institution to be the heart and soul of moral order of our fair nation. At our last gathering our lady chairman (and of course our men's auxiliary) drew up a ladyfesto of "yes's" and "no-no's."

THINGS PROPER AND MORAL

• The gift of love in marriage. This regenerative force will lead to new

life in our world. Come on girls—it's a noble calling. Close your eyes and do your duty!

• The confinement of Homemakers. This will allow all wives to take pride in their homes, and more importantly, their husbands can take pride in them. Live to Tidy, Tidy to Live—That's our motto!

• Ban the poor, they're icky. Fanfare, not welfare!

• Protect endangered accessories

• Hostessing bake sales for our policeman fundraisers

• The Queen—one of the true Real Ladies left

• The right-to-life for unconceived sperms and eggs. They are almost people too, and we demand their rights!

BIG NO-NO'S

• Women in the work force—good mommies stay at home.

• Masturbation, menstruation and other forms of mass murder. All of these have been banned by the the

Fertilization Liberation Front.

• Feminist Dictators—they cause waves of destruction and brainwashing

• Pre-Nuptial hanky-panky. Let's restore virginity as a highschool graduation requirement.

• Single mothers. A generation of unwilling spinsters.

• Openmindedness. It's the devil's playground.

And what a successful gathering it was! First we pumped up with our theme chant, "Bring back the era when ladies were ladies and men were men and no one was woman." Then we made "Elect Gwen Landolt for President's Wife" and "Bake cakes! Be nice! Men don't have to Sacrifice!" signs for our up-coming iron-in against the murderesses of the unborn. We had tea and little cakes, then organized the cute little shrinking fetuses and copies of our ladyfesto we will be distributing on the big day. Come out and help us wipe out creases and iron for life!

events

...men

continued from page 12
any men's organization, even those claiming to support the women's movement. Nawrocki describes varied reactions by women to Men Against Sexism. "On average, the reactions were very supportive. But some women felt suspicious and couldn't understand the motives of our group. They were worried we were perpetuating just another male club. But on the whole, women felt it was necessary for men to deal with sexism."

The future of *Integral* remains uncertain, as does the future of the whole "movement." There exists several independently organized groups across the country with similar objectives: the understanding and elimination of sexual stereotypes. The movement is fragmented at best; Men Against Sexism dispersed a year ago after several years of activity; a death by natural causes.

Although the problem of sexism seems to be increasingly recognized, this is still only by a tiny minority of the population. Women would be deceiving themselves if they thought the urgency and extent of their problem had diminished.

...Sex Work

continued from page 10
times and places, like on the subway, or at home.

The second part of *Sex Work* consists of four theoretical essays. One, by well-known feminist essayist Joan Nestle, explores the historical connections between lesbians and prostitutes. Her essay strings together quotes from the letters of lesbian anarchist prostitute Amelda Sperry, histories of lesbian brothels, lesbian customers, and a butch who prostituted herself solely to women. It includes lesbians' and prostitutes' common experiences of being unreasonably arrested and of being society's 'dirty joke.'

Another essay, by *Sex Work* co-editor Priscilla Alexander, examines the popular misconceptions which lead to unfair blame being placed on prostitutes for spreading AIDS.

The final part of *Sex Work* documents the history of various sex trade activist groups. It covers the British and English prostitutes collective, the American National Task Force on Prostitution, the Red Thread (the whore's movement in Holland), the Pink Thread (a group for sex trade and non-sex trade worker feminists in Holland), and the World Charter and World Whores' Congress Statements, developed at the first international whore's conference in Holland in 1985.

Women Hurt in Systems of Prostitution Engaged in Revolt, W.H.I.S.P.E.R., is an organization run by ex-prostitutes designed to help women get out of prostitution, and takes the traditional feminist line on sex trade work.

The book concludes with suggestions for organization and sex trade activism.

TODAY

Players' Theatre: Performance of *Inherit the Wind* at 20h00 in Union Bldg., third floor. \$4 students. \$6 general admission. To be followed by Theatresports at 23h00.
McGill Gamers Guild: Meeting at 17h00 in Union 412 for anybody inter-

ested in the AD&D tournament on Saturday March 19.

Saturday
Theatresports: At 13h00 in the RVC aerobics room.
Players' Theatre: *Inherit the Wind* once again.
McGill Caribbean Students' Society:

Cultural show at 18h45 in Westmount High Auditorium, 4350 St. Catherine St. West. Tickets \$5. For info. call 398-6814 or 286-1479. Party afterwards from 22h00 to 1h30 in Union

B09/10. Reggae, calypso, soul and house music. all welcome.
Sunday
Players' Theatre: *Inherit the Wind* yet again.

ARMENIAN GENOCIDE AWARENESS WEEK MARCH 21 - 25

MONDAY: ALL STUDENTS WELCOME!
Information Booth
Union Building Lobby - all day

TUESDAY:
Zareh Sarouzian
Discussion on Armenians in the Diaspora and their political power.
Union 401 - 6:00 PM

WEDNESDAY:
Antranik Bedrosian
Lecture on Armenian Resistance Movement 1975-85
Union 425 - 8:00 PM

THURSDAY:
Information Booth
Union Building Lobby - all day

FRIDAY:
Film: *Dialogue in Blood*
Union 401 - 5:00 PM

presented by
MCGILL ARMENIAN STUDENTS ASSOCIATION

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Men surviving in a feminist era

by Tamara Vukov

To what extent can feminists concerned with maintaining the relevance of women's struggle recognize men's groups that claim to sympathize with women's issues? This has been a touchy subject and many feel that men have no place interfering. What are the motives of these men's groups and how will they affect the fight against sexism?

Douglas Copp is co-editor of *Integral: The Magazine for Changing Men*, a publication geared to heighten men's personal responsibility in gender-related issues. Norman Nawrocki has been active in Men Against Sexism, a Montréal-based group which deals with changing men's sexist attitudes. Both groups recognize men's privileged social positions and so encourage men to change the artificial social conditions which perpetuate women's oppression.

But, because most feminists feel

that these very conditions have been created by men, they question male participation in the movement, and even fear their attempting to take it over. Accordingly, both Nawrocki and Copp reject the dominating male approach which strives to fight the women's struggle single-handedly.

"These men's groups were spawned because of the women's movement," said Nawrocki. "Therefore the men's groups got a lot of inspiration and a sense of direction from women, and did whatever they could in terms of support. That is, they mostly work to further other men's understanding. I don't think men's groups should try to integrate themselves into the women's movement. They should learn from it and support it because that is where work needs to be done."

The various men's forums which Copp is involved with are not political vehicles. Rather, they are

consciousness-raising groups in which men communicate with each other so to understand stereotypes perpetuated in a male-dominated society. The overall feminist sympathies of the group have led them to provide support, such as daycare, for the children of women involved in International Women's Day.

Nawrocki described Men Against Sexism as an informal, anti-authoritarian collective, interested in dealing with sexism in their own lives and raising public awareness of these issues through pamphlets, radio and talks.

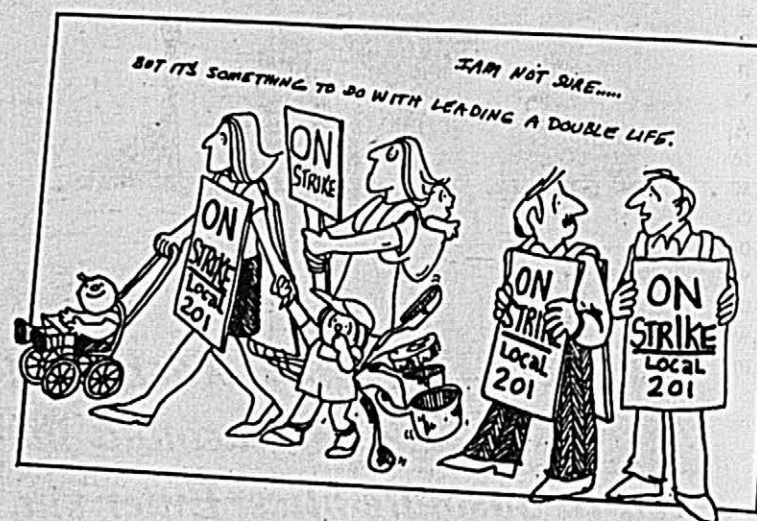
Copp emphasized that men must recognize the privileges they enjoy in a sexist society. "We definitely have a lot of sympathy for the women's movement. We see that they are struggling, but we also see that they have to do it on their own. It's their struggle." Copp said that for any group fighting for their self-identity, it is as important to do it for themselves as it is to gain ground.

"We can work together in aiming towards a common goal, that of a non-oppressive, non-sexist society, but the problems we encounter and the processes we uncover along the way, we both need to do on our own," said Copp.

Despite the controversy surrounding the reaction of the women's movement to men's groups, some feminists are expressing cautious approval.

Naime Holtz, McGill Women's Union member, said, "I couldn't be more positive towards these kinds of men's groups. If we're talking about the kinds of groups where men are educating other men about sexism and exploring their own sexism, while learning to become close and bonding with other men, I basically think it's a good idea. I'm not the least bit interested in converting men, I think it's the ideal way for them to work together."

Holtz added that such groups are effective only if they are working as a separate movement. "It's only positive if men's groups don't see themselves as feminists, or as part of the women's movement, and as long as they're not demanding equal time at women's events.



They should deal with it on their own."

Similar views were echoed by Danielle Charest, member of a radical lesbian group. Although such movements are not closely affiliated with the mainstream feminist movement, they are fighting against women's oppression. However, Charest said that some men's groups tend to accentuate differences between the sexes—differences which she feels are artificially socialized. She also said that men should not worry so much about looking into themselves. Instead, they should channel their efforts into denouncing the patriarchal social system and actively work for change.

According to Charest, these groups could have a very dangerous impact on society's perception of feminist issues. She stressed that the proportion of men involved in these groups was extremely small. "Media and society tend to focus on these very few individuals and groups and thereby deny that the problem of sexism exists." Such attention lulls people into a sense of complacency by ignoring the reality of the majority.

A second potential danger, according to Charest, lies in the praise and attention which is awarded to men who cross the gender barrier. "When a 'New Man' is seen doing housework or taking care of the children, he receives compliments and praise, but when a woman does the same, it is not considered

praiseworthy," she said. As a result, these men are further privileged, above and beyond their already elevated status in society.

Holtz added, "I don't think men should look to feminists for praise. I don't see why they can't just tackle a particular feminist issue without looking for recognition."

If we are not to praise these men's groups, their efforts should not be rejected. It will be a long time before they gain acceptance among men. "I can't believe how hostile most men are to the idea of working together", and relating to each other, said Holtz. "I've suggested it to many men... they've been totally against the idea."

Copp has had similar experiences. "We've encountered a lot of people who have felt threatened by *Integral*, which is great. The point is, these are issues we (men) are not supposed to talk about. The first assumption that everybody makes, no matter how tolerant, is that this must be a gay magazine. It is very ingrained in people's thinking."

It is due to a similar sense of hostility to these ideas that certain throwback men's groups have formed—right wing single-father groups, as well as reactionary men's liberation groups, who attempt to glorify the male experience because they feel damaged and threatened by feminism. Nawrocki and Copp are highly critical of these groups.

In view of these groups, one can understand women's suspicions of

continued on page 13

Examinations begin next week.

Women's funding cut

by Emily Donaldson
and Megan Parry

The provincial government's February budget has placed a financial burden on the Women's Centre of Montréal. No reason was given for the 75 percent cut in funding.

Since its creation in 1973, the Centre has been almost entirely dependent on government funding for its various community service programmes.

Louise Gonthier, representative from the Ministry of Health and Social Services, claims the government understands the necessity for these women's centres but this year the Montréal Centre's deficit is larger than ever.

And according to Mona Forrest, founner and director of the Centre, "We can't go on with 75 percent of our funding gone. They took this step without anybody so much as setting a foot in our Centre. Last fall the provincial government agreed on a re-evaluation of funding. We haven't heard a thing since."

Hundreds of thousands of Montréal women will be affected by the cut. The disrupted services include First Line Services, which offers referral and information, the Centre's integration and orientation programme for immigrant women, and Option'Elle which provides vocational and job search services to the unemployed and women returning to the work force. "We're creating jobs just like any

business," said Forrest. "We're serving the Québec people not aliens from Mars."

Other women's centres, such as the Rassemblement des centres de femmes and the Mouvement contre le viol are also feeling the financial pinch. Diana Yaros, counsellor at the rape centre, said they "are forced to scrounge around for money."

The Montréal Women's Centre receives additional funding from Centraide and other private donors and is run primarily by volunteers. It is located at St. Urbain and Prince Arthur and will be conducting its own fundraising campaign in April and May in an attempt to counter-balance the government cutbacks.

Ads may be placed through the Daily business office, room B-17, Student Union Building, 9am - 3pm. Deadline is 2pm two weeks prior to date of publication.

McGill students: \$3.00 per day; \$7.00 for 3 consecutive days; \$2.00 per day for more than 3 consecutive days. McGill faculty and staff: \$4.00 per day. *Exact change only, please.* Boxed ads are available at \$4.00 per ad / per day - no discounts on boxing.

The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

341 - APTS., ROOMS, HOUSING

The price is right: you get door #1 (sublet large 5 1/2 close to campus), door #2 (May 1, with option to renew) and door #3 (buy all contents!) Call 281-6298 to play.

4 1/2 to sublet May 1, option to renew. Furnished, balcony, access to roof for sunning. 15 minutes to McGill, convenient downtown location. \$570/month. Call 939-9580.

Summer sublet: roomy 6 1/2 Clark and Mont-Royal. Large bright living room - wood floors - sunroom - front porch - laundry nearby. 5 min bus to McGill. \$600/month. 848-9575.

5 1/2 to sublet from May 1st - August 31st. Furnished, hardwood floors, high ceilings, fireplace, sunroom, laundry, 5 min walk from McGill and shopping. \$800 per month. Call 287-1089.

Big sunny 3 1/2 to sublet, May 1 to August 31, laundry room, furnishings optional, \$450 negotiable, call Anne or Paul, 848-9582.

Share \$200/month, May 1 - September 1, 2 females to share a 5 1/2 at Durocher and Prince Arthur. Call 843-5187 anytime.

Sublet May 1 - September 1. 4 1/2 completely

furnished. Close to Atwater Metro. Call anytime 931-8901.

3522 Durocher; large 3 1/2, May 1 - August 31. Option to renew. Semi-furnished, laundry facilities, parking, w. to w. carpeting. \$428/m. Call after 6: 286-1430 or 287-9615.

Bright 4 1/2 to sublet May 1 - July 31. Option to renew. Balcony, laundry facilities, Milton & Durocher. \$500.00 Call 848-0893 best time after 11.

Sublet May 1 - September 1 - 4 1/2 spacious apartment opposite Currie Gym on Pine. Call anytime 848-1986.

Wanted: serious female non-smoker to share 4 1/2 with own furnished bedroom. Bus 24 and Vendome metro close by. \$210 all-inclusive. Sue, Kathleen 489-6326. Leave message.

Furnished room to sublet. May 1 - August 31. 4 1/2 in LaCité. Park & Prince Arthur. Shopping concourse below with Steinberg's. Sharon 286-6127.

Bright, clean 1 1/2 available May 1st-August 30th in McGill area. No bugs, security, laundry room, semi-furnished. Call 281-3117 (evenings).

Seeking female roommate for 88-89 school year. Please call 848-9770.

Beautiful sublet! May 1st, option to renew in September. 7 1/2, hardwood floors, renovated bathroom, spacious. 2 minutes to Atwater metro. \$940 monthly. Janice: 939-0920.

Sublet May 1 - August 31. Spacious, sunny 1 1/2 on Durocher near Milton. Clean, quiet, and convenient. \$300, option to renew. 844-8886.

Sublet 5 1/2, great view, access to roof, Guy metro. May 1 - August 31, option to renew. 939-9592.

Newly renovated 3 1/2 for rent or sublet with option to renew. Brand new kitchen and appliances. On Durocher near Prince Arthur. May 1 - August 31. \$425, negotiable. Call 848-0978.

Subletting from May 1 to August 31. 3 1/2 with newly renovated kitchen and bathroom at 3610 Durocher and Prince Arthur (for 2 people). Call 848-0107.

Summersublet: 3 1/2 - large, clean. Durocher at Pine. 2 min to campus and Steinbergs, laundry facilities. Great for two, ideal for a couple. Only \$375. 844-8776.

Summer sublet. May-August. Bright, spacious, cozy, furnished and equipped 5 1/2. VCR, microwave, waveless waterbed. Pell street. Very quiet roommate. \$400/month includes everything. 848-1866.

343 - MOVERS

Student movers will help you move at a reasonable cost. Local and long distance. Equipped, storage, insured. Weekly Toronto trips. Call Turan at 747-2222.

350 - JOBS

Bartenders - training courses and placement service. Get ready for a very lucrative summer job. The Master School of Bartending, 2021 Peel Street, 849-2828 [student discounts.]

Persons under 30 years of age to work in Women's prison. 20 hrs/wk. Teaching arts and crafts. Good wages, no previous experience necessary. Call 277-7033.

Experienced treeplanters wanted for excellent Ontario contract May-July. 10 1/2 - 12 1/2 cents per tree. 10 camp costs. Long established company. Phone 848-0694 for more information.

352 - HELP WANTED

Student painter(s) needed to paint a 3 1/2

apartment in the Ghetto. Please call 398-3740.

354 - TYPING SERVICES

Typing Services: English - resums, \$5.00; letters, \$2.00; term papers and essays, \$1.25/page double-spaced for students. Rachel 933-0078 days & evenings. Near McGill.

Professional word processing by B.Sc. - scientific texts; high quality print; translation into English; typing from cassette; editing - on campus drop-off. Call Lisa: 487-5174

Word processing (Loughhead). Professional and courteous service. Laser printer. Theses, papers, resums, multiple letters. Student rates (schoolwork only). Downtown area. 934-1455 (8h30-19h30 only).

356 - SERVICES OFFERED

Plants of all kinds - sale, rental, maintenance - for office or outdoors. Call Alex the landscaping specialist for consultation 389-7270, 324-3794.

Tax returns prepared free of charge for all McGill students at the McGill Tax Clinic from March 14 to March 18 in Bronfman Building.

Bicycle tune-ups. Flats, brakes, gears... Starving student rates. House calls. "If I can't fix it... get a new one" Dr Cycle: 286-8102. Hi Mom!

Small and bright parent co-operative daycare within walking distance from McGill has openings for children aged 18 months to 5 years. Full and half-days available. Tel: 282-9179.

361 - ARTICLES FOR SALE

Bicycle parts: complete Shimano 600, Modolo speedy brakes, 1985 edition. \$175. Call 527-3890.

Vivitar 28-200mm macro zoom lens with UV filter \$200. Vivitar 2x macro converter \$80. Both Pentax bayonet mount. Call 843-6184.

365 - WANTED TO BUY

Looking for an old, used Levi's jean jacket - approx. small or medium size. Call evenings at 845-0314

372 - LOST & FOUND

LOST - black leather wallet at Gert's Friday March 11. Don't need the money but ID is crucial. Please return. 844-8482.

MISSING - ladies gold Seiko watch. Slightly cracked face. Lost between RVC and Leacock. Has sentimental value. If found please leave message at 398-9228 or T-233 RVC. Reward.

374 - PERSONAL

Attractive, personable, basically gay student interested in cycling, travel, art, psychology, seeks decent, open-minded guys for friendship/intimacy. Andrew, Box 764, H2W 2P3.

"Converse", this is driving me nuts; if you want proof, get it my reading next week's issue of "Time" in my presence. As soon as it is released.

A friendly ear to call on when McGill has gone to sleep... when insomnia attacks and you don't like counting sheep... call Nightline!!! 398-6246.

McGill Nightline... listening, information and referrals... till the wee hours of the morning. 7 days a week. 6 pm till 3 am. 398-6246.

Can't cope with the pressure? Let off some steam tomorrow night with the Shakin' Foundations. Ask Pete for the intimate details of his relationship to (and with) his iguana.

Abortion: For my thesis I need you to tell me about your abortion experience. Please take the time to call, Darcie at 279-3692.

Jim, the property heightened concerts guy, will be baking a cake this weekend. "Mmmm... Eat me!"

I think it's an indictment of our entire educational system. Otis.

Kirsten: how dare you leave me here to do the ads all by myself. No ice-cream for a week! Dad.

385 - NOTICES

Join the Shakin' Foundations and do it one last time. Saturday, March 19th. Live in Gertrude's Pub. Love: Kurt, Bob, Pete, Phil, Fraser. (Sort of a Last Waltz Type of Thing.)

Saturday, March 26th 8:30pm, Otis Day and the Knights, the Animal House band. Currie Gym. Tickets \$8 for students, on sale at Sadie's.

387 - VOLUNTEERS

Twin brothers age 14-40 needed as paid volunteers for a survey being conducted at McGill. Survey can be completed through the mail. 849-6814, 6-10pm.

Individuals needed to help women's justice organization, esp. students in criminology, law or social work. Call Ellen Simone, Elizabeth Frye Society 277-7033.

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Post revolutionary advances

by Emily Donaldson

For the women of Nicaragua, the last eight years have seen the realization of many liberties that might have appeared inconceivable only a decade or two ago. Along with the triumph of the revolution in 1979 came the opportunity for women to have a voice in a society where they were traditionally subject to economic, political and cultural discrimination.

But such victories have not come easily. The history of the women of Nicaragua is a history of struggle, dating back as far as the Spanish conquest, when women first became actively involved in the resistance movement. Later, during the struggle of General Sandino, women became soldiers, runners and nurses in the defence of national sovereignty.

In 1977, the formation of AMPRONAC (Association of Nicaraguan Women Confronting the National Crisis) was aimed at collaborating in the overthrow of the oppressive Somoza dictatorship. Shortly following their victory, AMPRONAC changed its name to AMNLAE (Association of Women of Nicaragua Luisa Amanda Espinoza) in commemoration of the first woman to fall in combat. Today this association has matured into a vast national movement providing vital needs such as health, child care, sex education and employment training for women from all social sectors.

AMNLAE has worked primarily towards incorporating women into areas of production. This is part of a broader strategy aimed at building material resources, which AMNLAE sees as integral to treating the most pressing issues

facing women. As a result, national reconstruction and the defence of the revolution are seen by Nicaraguan women as crucial to the preservation of their livelihood. Women are extremely involved in the current battle against the U.S.-backed Contras; up to 47 per cent of volunteers in the militia reserves are female and there are a number of all-women platoons led by female commanders.

Like other women's organizations of its kind, AMNLAE is run

available funding is channeled into military concerns.

Abortion is illegal in Nicaragua. As a result, the hospital sees an average of 13 women a day who suffer from complications from backstreet abortions. These abortions have become the second highest cause of death among Nicaraguan women.

Similar to the previous situation in Canada, Bertha Calderon provides abortions only for those whose life is endan-

responsibility

In spite of recent attempts to increase the hospitalization of pregnant women, in most areas of the country besides Managua, 60 per cent of births still take place in the home. The midwife has continued to play a traditional role in Nicaraguan society and in 1982 a national program was instigated in order to upgrade the skills of Nicaragua's approximately 3600 midwives. Since that time, 3000 of these women have become certified as legal health-care workers.

Historically, lack of child-care resources have prevented Nicaraguan women from attaining significant positions in the work force. Since the revolution, the availability of childcare facilities has improved from virtually none in 1979, to 156 in 1986. But because of the war childcare tends to be limited to those most in need, usually single mothers. AMNLAE has been working towards initiating cooperatives that would enable women to learn skills on the job while providing fill-ins during childbirth.

Marvis Jiron, a representative from AMNLAE says, "We the women of Nicaragua have a great advantage here, we can count on the support and backing of our

Perhaps the fastest developing area in Nicaraguan women's issues is the codification of women's legal rights.

almost entirely by volunteers and receives most of its funding through membership fees, dependent on each woman's wage. The association has overseen the creation of numerous projects in the last few years. These include a Women's Legal Office, which focuses primarily on marital problems, and a Government Women's Office—a step made by AMNLAE to ensure promises made by the Nicaraguan government in the United Nations Decade of Women. In addition, AMNLAE has organized support groups for the mothers and families of heroes and martyrs.

Perhaps the fastest developing area in Nicaraguan women's issues is the codification of women's legal rights. In the past eight years, more has been done to improve the legal position of women than has been done in decades in most other countries. Amendments to civil law, for instance, have brought an end to the repressive "Law of Paternal Authority" and a 1981 Law Governing the Media has acted to prohibit the objectification of women in advertising. In addition to this, the Nicaraguan constitution, approved in 1986, has granted even more rights to Nicaraguan women than Canada's.

The revolution has also seen tremendous improvements in the area of women's health care. In 1983 Nicaragua's first hospital for women, the Bertha Calderon, was created in spite of severe restrictions on funding and equipment posed by the counterrevolution. Obstetrics are the hospital's main concern, although there is a lack of many of the drugs and facilities considered essential by North American Maternity Wards.

Prior to the revolution, Nicaragua imported 80 per cent of its hospital equipment from the United States. The current U.S. trade embargo has meant critical shortages for the medical industry. As well, maintaining a war economy means that most

gered by their pregnancy, but women must first receive the permission of their husband. The blatant unfairness of this law is amplified by the fact that many women do not have husbands and thus have no hope of acquiring a safe, legal abortion. But the National Police Chief in Nicaragua is female and has openly declared that as a woman and a police officer, she would never prosecute for an illegal abortion.



Nicaraguan woman carries white flag for safety while she shops

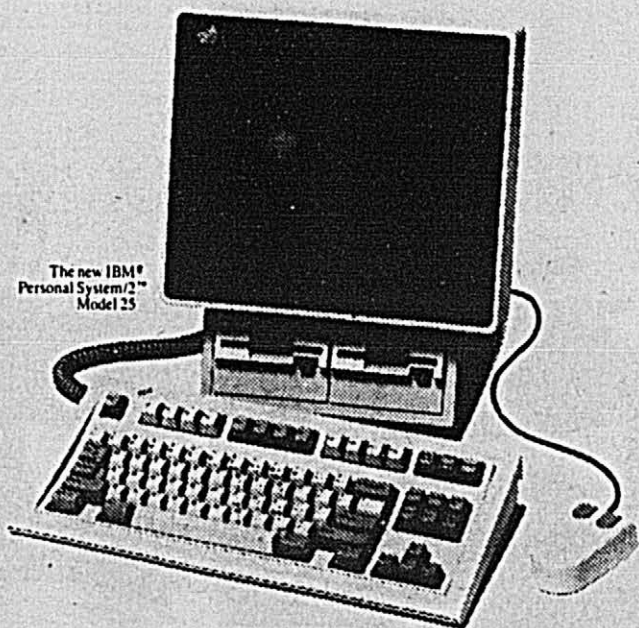
Birth control is available in Nicaragua, but only sporadically, since supplies are strongly affected by economic, geographic and cultural factors. Birth control pills are sold on the market but without instructions or information on side effects.

Although Nicaragua is 90 per cent Catholic, birth control is not prohibited, but neither is it promoted. AMNLAE has been instrumental in providing birth control awareness and has recently launched a campaign that attempts to include men in the

revolutionary government. In contrast to our Somocista past we can now voice our demands."

Nicaraguan women have made enormous strides since the revolution in almost every area, although their struggle is by no means over. At present, however, much of the energy and initiative required to make the necessary changes must go towards maintaining what has already been achieved. U.S. military and economic aggression must end, and the gains of the revolution must be secured.

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Hi Kids! It's the Women's issue! Yay! We got no sleep, but we don't care because we are DAILY women. Don't you forget it.

Your career

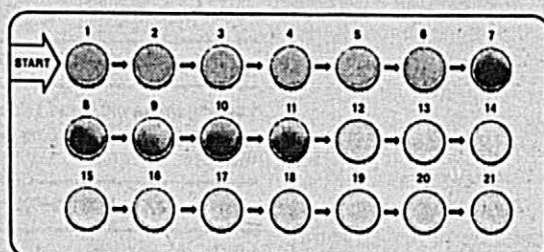
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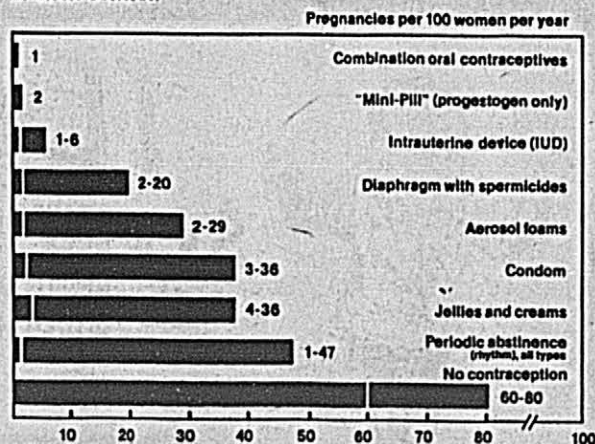
FACTS EVERY WOMAN INTERESTED IN BIRTH CONTROL SHOULD KNOW ABOUT THE PILL



In 1960 "The Pill" created a revolution. It is likely that no modern scientific development has had a more profound impact on society than the oral contraceptive. It is also likely that no other medical development has been more exhaustively studied, or more subject to controversy, confusion or misinformation. There have been enormously important advances in research and knowledge since 1960 and the most widely used oral contraceptives today are quite different from the one that started the revolution. If you are concerned about contraception you should understand the facts.

Some important facts about today's oral contraceptives

1. The oral contraceptive most often prescribed by doctors today contains less hormone in an entire month's supply than the first product contained in a single tablet taken for one day.
2. Today there are nineteen different brands of oral contraceptives available to Canadian women. They vary in hormone dosage and ingredients. Some are new. Others have been in use for many years.
3. Until recently, oral contraceptives involved taking the same strength of pill throughout the monthly cycle. The first advanced triphasic oral contraceptive, introduced three years ago, varies the strength of both of the active ingredients in three stages. This permits a large reduction in hormone dosage resulting in fewer minor side effects.
4. Here is a comparison of the effectiveness of various methods of birth control!
5. Most oral contraceptives are virtually 100% effective in preventing pregnancy when taken as directed. They are the most effective method of reversible contraception available.
6. As with any medication The Pill involves some degree of risk, although the low-dose products minimize this risk.
7. There are certain groups of women who should not use The Pill. Your doctor will advise you if you are in one of these groups.
8. Extensive studies show that women over 35 who smoke are at greater risk and should not use The Pill.
9. There is evidence that women who take The Pill may receive important beneficial effects including:
 - (a) reduced incidence of endometrial and ovarian cancer,
 - (b) reduced likelihood of developing benign breast disease,
 - (c) reduced likelihood of developing ovarian cysts,
 - (d) reduced incidence of pelvic inflammatory disease which can lead to infertility,
 - (e) reduced anemia due to reduced menstrual blood loss,
 - (f) reduced severity of menstrual cramps and premenstrual syndrome.
10. The health risk associated with the use of oral contraceptives is less than the health risk of childbirth except for women over 35 who smoke.



The figures (except for oral contraceptives and the IUD) vary widely because people differ in how well they use each method. Very faithful users of the various methods may achieve pregnancy rates in the lower ranges. Other women may expect pregnancy rates more in the middle of these ranges.

This information is presented by Wyeth Ltd., the leader in oral contraception, serving the health needs of Canadians for over a century.

1 The Report on Oral Contraceptives, 1985, by the Special Advisory Committee on Reproductive Physiology to the Health Protection Branch, Health and Welfare Canada, September 1985.

...marriage

continued from page 6

to fight are embodied in the traditional ideal of the nuclear family, which, despite increasing marriage failures, still remains entrenched in the minds of Canadians.

Modern family laws have been created in response to actual or perceived changes in society and in the roles and attitudes of family members. "They no longer seek to promote traditional values through the definition of a prescribed set of norms that elevates the traditional two parent family to a preferred status," writes Payne.

But the institutionalization of motherhood, placed solely within the sphere of marriage, not only makes women the exclusive caretakers of children, but also reinforces the notion that this care should be their exclusive occupation.

What remains essential is revolution in the economic structure of a welfare society. The traditional marriage and childbearing responsibilities placed on women clearly can no longer be borne without illustrating the inadequacies of the present system.

OBITUARY:

This Friday, March 18th, 1988, Mike Addison will pass away of an overdose of alcohol. His body will be resting at the Zeta Psi funeral home (481 Prince Arthur Street) and memorial services will be held that evening. Family and friends will be in attendance. The service is open to the public - refreshments will be served.

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